

GUIDE TO HOLINESS.

For the Guide to Holiness.

WITNESS OF SANCTIFICATION.

WE approach this subject with trembling, both on account of our own inability and the prejudices we suppose we shall encounter of those who are altogether skeptical in relation to the witness, and of those who regard it as too much a subject of feeling, or, to use a more congenial expression, too spiritual for dispassionate argument and calm reasoning. Nevertheless, we are constrained to present these plain reflections because we think that many have wrong apprehensions about this witness, in consequence of which they reject evidence that ought to be most satisfactory, and thus interpose a barrier to their own happy establishment and advancement, and dishonor God. Most painful must this view be to the sincere soul, and most happy will the writer be if he can contribute in any wise to the encouragement of one soul.

It is a matter of common observation, that the very simplicity of the method of salvation, in all stages of Christian experience, forms a great obstacle in the way of its attainment; and we would remark that in proportion to the simplicity of the means is the simplicity of the evidence by which we are assured of our successive attainments. Is it not because they look beyond this, and are unsatisfied with God's simple method, so beautifully adapted to all characters and circumstances, that so many fail to obtain any thing like stability, or to maintain confidence in their experience?

Too frequently a definite plan is arranged in the mind of the seeker, according to which he expects to be ushered into the enjoyment of the particular blessing he is seeking; and this commonly corresponds with his preconceived notions of testimony. Is it not so with many who are earnestly desiring to enter into a state of entire purity, and are looking for a sensible manifestation,

a palpable revelation, a baptism of the Spirit, as of a rushing mighty wind, which is in its advent to drive away all unbelief and witness their sanctification? We sometimes have reason to fear that they have secretly resolved not to believe until they receive as indubitable an evidence as they conceive to have been externally vouchsafed to the Prophet in his vision of the angel touching his lips with the living coal, and orally declaring that his iniquity was taken away and his sin purged.

And does not the same stumbling block sometimes, yea often, prove the overthrow of such as have believed and entered into the rest of perfect love, who in retrospect of their experience unwarily listen to these insinuations of the adversary, and cast away their confidence?

It is important that they should dispossess themselves of any such notion, and contemplate in the light of reason, revelation and conscience, the grounds of their confidence. Exuberant joy cannot reasonably furnish it; for the wicked in their jovial hilarity and triumphs experience the most exciting joy; and the politician, in the unexpected turn of political events, as well as the philosopher in making some astounding discovery, experiences the same overpowering emotion.

We suppose the readers of the Guide will admit, and we wish to assume,—
1. That every one that is born of God may have a satisfactory evidence of his adoption. 2. That sanctification is a state distinct from, and attained subsequent to justification. 3. That it is attainable in this life—is desirable and obligatory. 4. That those who experience this blessing of perfect love, may have a clear and satisfactory evidence of their sanctification. 5. That as the witness is not of the nature of demonstrative evidence, it will not always and in all cases be equally strong and confirmatory.

And now to return to the same point; *What is the witness of sanctification?* “Do you have a continual witness of your sanctification?” Thus was the writer interrogated by his interested pastor. He answered out of the fullness of his heart, as he was enabled to at the time, but pondered the important question, and seized an early opportunity to investigate more rigidly the grounds and elements of his happy experience. And to the eternal praise of God’s grace, this thorough examination was blessed to his better establishment in a well-grounded hope of salvation through Christ. What is the witness of sanctification? We answer, it is that testimony by which we become assured of our being in that gracious state. It is not the testimony of an oral communication—“He that believeth on the Son of God hath the witness in himself.” Of any and every state of grace, as well as of every degree of attainment, he may have undoubted assurance, though, as the testimony by which he becomes assured is not of a tangible or sensible nature,—we mean, not derived through the senses,—it is undefinable.

It may aid our understanding of the subject to examine for a moment the situation and experience of one who has arrived at that blessed state of grace intended to be described in the article on *Sanctification* in the March number.

He has received the spirit of adoption, and "*hath the witness in himself.*" God "*hath given him of his spirit,*" and "*has sent the Spirit of his Son into his heart, crying Abba, Father.*" "*The Spirit itself beareth witness with his spirit.*"

He may not have a constant, unvarying, joyful sense of the Divine presence and love, but he is conscious of loving God with all his heart, and his neighbor as himself. Perhaps the adversary may take occasion from this *quiet* experience to suggest a doubt of its genuineness; and it is well if he be so wary as to perceive the device, and so established as to vanquish his foe. He must give a reason of the hope that is within him. He looks back and recollects when he was first led to contemplate the character of the Supreme Being, and the nature and extent of the Divine claim. He knows what perceptions he had of God as infinitely holy, and of his commandment as exceeding broad; he knows what emotions of love and admiration pervaded his breast — what convictions of delinquency seized his soul — what desires for holiness filled his mind; and what a holy resolve to offer himself upon the altar and apply to the all-cleansing blood, constrained his will. He knows that a clean heart and a holy life were the supreme objects of his desire, and that he sought this with earnestness and sincerity, willingly resigning and consecrating all — "counting all things but loss that he might win Christ." He knows in whom he believed, in whom he trusted — not in an arm of flesh, not in merits of his own, not in works of righteousness, but in the Lord Jesus Christ, whose all-sufficient merits he felt to be adequate to his destitution, "able to save unto the uttermost them that come unto God by him."

Of these successive stages in his experience he has been conscious, and it is now a matter of certain knowledge with him that Christ has been made unto him "wisdom, righteousness, sanctification and redemption; and he is conscious of receiving him in all his offices as Prophet, Priest and King. He is conscious of making a perpetual, unceasing, eternal offering of himself — a living sacrifice unto God, as his most reasonable and delightful service; he is conscious of believing in the Son of God, and relying upon his promises to "receive" *him*, and to "cleanse *him* from all *his* filthiness and all *his* idols," and "from all unrighteousness," and to "save *him* to the uttermost."

While he thus by faith binds his all upon "the altar that sanctifieth the gift," he is conscious of believing most firmly, and feeling most sweetly, that he is "clean through the word spoken unto him," that he is sanctified by the Spirit according to the will of God, through Christ, and for his sake alone, who is his only Mediator and sacrifice, and whose merits and intercessions he continually needs. And now he "lives in the Spirit," "walks in the Spirit," and has daily communion and fellowship with his adorable Lord and Master.

Now one who comes to this experience, "hath the witness in himself," of his sanctification, whether his emotions of joy are exceedingly strong, or more moderate. In conclusion we may remark that "the Spirit beareth witness *with our spirits,*" not apart from them, and thus produces a *consciousness* of our particular experiences. Again we read, "God has sent the Spirit of his Son into

our hearts, crying Abba, Father;" by which declaration we understand that the Holy Spirit has so influenced our emotions, desires, appetites and affections, that we now fully recognize God's claims upon us in all things, and live no longer to serve the flesh, but to do his will. Of these changes in our feelings and inclinations—in our motives and purposes, etc. we are *conscious*, for God hath given us of his Spirit. Let those who are looking for extraordinary (and sometimes tangible) manifestations—who are ready to say with Thomas, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," be reminded that the witness of the Spirit is not separate and distinct from our own spirits, but in conjunction with them. Let us have confidence in our own experience, and remember that he abideth faithful, and will surely perfect that which is begun in us, crowning with eternal glory the work so graciously commenced and carried on here, "if we hold the beginning of our confidence steadfast unto the end." But "If ye will not believe, surely ye shall not be established."

W. P. L.

Tarrytown, February 25, 1846.

For the Guide to Holiness.

"HOLINESS IS NOT FOR ME."

DEAR READER, is this thy language? Is this the settled conviction to which thou hast come with regard to personal Holiness? Permit me to assure thee, it is very far from being a just conclusion. Thou art not doing justice to thyself by such a conclusion; thou art not doing justice to thy God; thou art not doing justice to Jesus, nor to the Holy Spirit—thou art not doing justice to the Bible. Remember thou hast a soul; that soul needs holiness. Thou hast a God who willest and demandest thy holiness. How canst thou, in the face of a thousand evidences, allow thyself to give countenance to such a conclusion? If thou art human, this blessing is for thee; seeing Jesus "*tasted death for every man*," and gave himself to "redeem us from all iniquity," and thus "purify to himself a peculiar people." If thou hast any Redeemer at all, thou hast a *full* one. If thou hast an interest in one drop of his precious blood, thou hast an interest in all that flowed from his wounded side—an interest in all the blood that poured from all those dear wounds of his. Wilt thou disbelieve this? Wilt thou say,—"*Alas! I have no interest in him!*" Remember, that blood was shed, and directly intended to cleanse all who need

cleansing; and to cleanse all for whom it was shed, from all impurity. Art thou not included? Art thou without sin? If thou thinkest so, thou art deceiving thyself; but if thou admit thy impurity, thou must also admit that thou art included amongst those for whom the Savior died. How different wouldst thou feel, from what thou now dost, if an angel from heaven should announce to thee that thou couldst have no participation in the blessings of redemption? The above conclusion essentially amounts to this: for "He that believeth not," the plain truth, "shall be damned." If thou hast any Savior, worthy the name, thou hast a whole Savior.

"*It is not for me.*" You may fancy, this is the language of humility: not so. It may be the language of self-abasement, or despair; but it is not a humility wrought of God. True humility honors God; but to make God a respecter, or a rejecter of persons, affords him no honor. It is, therefore, a "voluntary humility," if it can at all be associated with humility. Is it not true infidelity? It is dangerous humility. Is it not a degrading humility? Degrading to its subject, and degrading to the beneficent and holy character of God? The great enemy can have no objection to such humility. By yielding to such thoughts we *limit* the Holy One of Israel. If you despair of obtaining *personal holiness*, to be evangelically consistent, you must, also, despair of having any share in the redeeming love of Christ; for if you have any share in this, how shall he not also "freely give you all things?" God gave his Son to be the Savior of the world — did he not give him to save *you*? Is *holiness* a greater gift than that of God's "*dear Son*?" To be consistent, you must despair of ever seeing the lovely face of God in his holy and happy kingdom. Remember: — "*Holiness* — without *which no* man shall see the Lord." If it be not for you, the Bible is not for you: the Holy Spirit is not for you: the means of grace are not for you: neither are prayers, preaching or exhortations for you; you have no interest in any of the things that are done under the sun. You are excommunicated — cut off — from the congregation of the righteous. Faith is not for you; you are denied the privilege of believing a FACT — namely, that Jesus died for *you* — that "this is the will of God, even *your* sanctification." Your case is worse than that of demons; they are permitted to believe every fact in which they are concerned; but *you* are not permitted to believe that holiness is for you! yet you believe you may be justified, and finally saved. Now, dear reader, if God be willing to take you to heaven, is he not willing to make you meet for it. O! say not

in your heart, "*It is not for me.*" There is no necessity that you should "*believe a lie.*" This suggestion is not of God. Bear in mind, dear reader, — if you are *diseased*, you have a *Physician*. If you are *impure*, there is a *Fountain* opened for you. If you are a *sinner*, you have a *Savior*. If you are *lost*, there is one who can *seek* and *find* you. If you are *dead*, there is one who can *quicken* and give you *life*. If you now need an *antidote* for the removal of all your moral evils, there is "*Balm in Gilead.*" All things are now ready ; and all things are possible to him that *receiveth* and *reposeth* in God, through our Lord Jesus Christ. "*Behold, now is the day of salvation !*"

A. B.

Savoy, January 24, 1846.

For the Guide to Holiness.

DEAR BROTHER KING, — The following extracts are from the private journal of a highly esteemed and devotedly pious brother of the Baptist denomination, who now sleeps in Jesus. If you think them calculated to promote the cause of holiness, you are at liberty to give them a place in your valuable GUIDE.

Respectfully,

R. B.

December 9. — Have this day enjoyed the presence of God. Had a precious season this morning in prayer. Could adore God for his holiness. Felt to rejoice that he required me to love him with all my heart and soul, and that his law condemned every sinful motive. My heart went out this evening in earnest longings for complete sanctification. I longed to have some clear discovery of the matchless purity of Jehovah's character, that I might be humbled in the dust before him. I think that I have known of late what it is to *wrestle* with God for more holiness. I think I never was able to plead his promises with so much faith as this evening. I gave myself to God to do with me as he saw fit, to place me where he saw I could most glorify him, only I wanted to be wholly sanctified ; this was the burden of my prayer. O that I may go on from one degree of grace to another, till I arrive where Jesus is.

December 14. — This has been a good day to my soul. I have found it good to draw near to God. His word has been exceedingly precious to me. How glorious did the blessing appear

which Paul supplicated for his Ephesian brethren, — Eph. iii. 16–19. Never did I see such a surpassing excellency in these words. I could adopt it as my own prayer, and felt to adore God that I was thus encouraged to ask for rich blessings. Did I not have this example before me it would seem too much to ask. But I felt that what Paul asked for his Ephesian brethren, I might be permitted to ask for myself. This was strengthening to my faith and cheering to my soul. What! am I permitted to ask that Christ may dwell in my heart by faith, that, being rooted and grounded in love, I may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that I may be filled with the fullness of God? O what blessings are these! What a depth of meaning to these words.

December 18. — My exercises of late have been peculiar. The promises of God have seemed exceedingly rich and full; they have appeared without limits. My soul agonized last Sabbath in prayer that I might take the promises in their most unlimited extent. The promise, “My grace is sufficient for thee,” though primarily referring to the infirmity of Paul, I felt might be taken in relation to my whole future course. I pleaded with God that his grace might be sufficient for me to do all that was in the nature of things possible for me to do for his glory and the promotion of his cause on earth. I could see that it would be for the glory of God to make a weak and feeble instrument the means of accomplishing much good, since the weaker the instrument compared with the good accomplished, the more fully would God’s power be exhibited and his name glorified. This I used as an argument with God to bless me. I saw that God could carry me through this world of temptation, and preserve me from sin, and enable me to take up every cross and overcome every difficulty in the way of duty, however apparently insurmountable. And my faith was so strong that I felt a disposition to magnify, if possible, the difficulties, that I might give full scope to the exercise of confidence in the ability of God to lead me through them safely. I felt unwilling to take the promises for any thing less than their full value, to ask for any thing short of what he had so richly promised. My desires were so strong that they seemed to pervade my whole system, so that in pleading with God, it seemed as if every nerve and muscle of my body performed from a principle of sympathy, its part in the holy wrestling.

Yesterday, through a considerable part of the day, my soul went out in ardent longings after God. My prayer was that I

might act purely from a desire to glorify God. This seemed an inestimable blessing, for the attainment of which I felt willing to give up every thing on earth. I pleaded with God that he had made me for his glory, and now I wanted a disposition to act entirely in accordance with the design of my creation. It seemed hardly worth while to engage in any thing till I could act purely from a desire to glorify God.

December 24. — Last Sabbath preached at ———. As Saturday afternoon and night were spent in prayer, I felt considerably exhausted in body and mind on Sabbath morning, and knew not how I should be able to preach; but endeavored to cast myself on the Lord, and he sustained me. The burden of my prayer on Saturday afternoon and night was, that the Lord would sanctify me wholly. Had such a clear view in the afternoon, of his power and willingness to do it, that I declared to the Lord that I would not let him go till he blessed me; that I would not give sleep to my eyes till he had sanctified me wholly, if I perished in seeking the blessing. I felt confident that he would not withhold it, and urged his promise, "Delight thyself also in the Lord and he will give thee the desire of thine heart." I was conscious that I delighted myself in the Lord, and that complete sanctification was the desire of my heart. I also laid hold of the truth, 1 John i. 9, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I had a most distressing night. Having had but little sleep for two preceding nights, my nature called loudly for repose. As my body became exhausted my mind grew dark, and my faith began to fail. But I had solemnly vowed to the Lord, and I could not go back. I began to think that I had been presumptuous, and went to meeting with rather a heavy heart. Prayed in going that if I had done wrong in making the vow, God would absolve me from it, but that if it were not wrong, he would enable me to keep it. The Lord smiled upon me in preaching, and in coming home enabled me to lay hold on his promise, "Delight thyself in the Lord," &c. I took Jehovah at his word, and was enabled to believe that he had performed the work. In the evening had the happiest meeting that I ever enjoyed in my life. I fed upon the truth delivered by the brethren, and enjoyed much in prayer.

Yesterday, after retiring and spending about an hour in prayer, I was about returning to my room, when I felt impressed to return and continue my supplications. I did so, and continued about five hours longer in constant prayer. My faith was very strong, and nothing seemed too hard for God. These two peti-

tions in the Savior's prayer were very precious. "Thy kingdom come, Thy will be done on earth as in heaven," I could adopt them with all my heart, and felt a faith in their accomplishment which astonished me. I longed to have faith enough to believe the promises of Jehovah, in their fullest extent, and my constant prayer was, "Lord, increase my faith." To-day my mind has been joyful during most of the day; have had several sweet seasons of communion with God.

January 9.—Have felt most of the day a sweet confidence in God that he would keep me from sin. While my future prospects seem hid in impenetrable darkness, I can rejoice in the belief that God will guide and protect me in all my ways. How precious the fact that the word of God abounds with encouragements to trust in the Lord. I bless his name that he has given me a disposition to trust in him, and that I have known in some good degree, by my own experience this day, the truth of this passage, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Feel some earnest desires to be more holy and to have stronger faith. The more I see of the nature of faith, the less I wonder at the importance attached to it in the Scriptures.

For the Guide to Holiness.

ON THE SANCTIFICATION OF THE MEMORY.

In the various duties which we owe to God, to ourselves, and our fellow creatures, there is frequently a sort of forgetfulness which often produces inconsistencies, and in a greater or less degree detracts from our efficiency in the service of Christ. How many promises are made, but never performed; how many duties forgotten, and consequently neglected; how many exaggerated stories, if not falsehoods, told through forgetfulness; how many gems of useful knowledge lost; how many opportunities to do and get good have passed unheeded, all through the influence of a perverted and deficient memory. Again, how often public speakers, in their extemporaneous discourses and addresses, are lame and inefficient, through the weakness of their memory, or their power of calling it into action. Many other evils arising from the same source might be referred to, but these must suffice.

Great as these evils are, many among us will justify themselves in their broken promises, neglected duties, &c. on account of their forgetfulness, as though it were no sin. Such ones seldom extend to others that allowance, or charity, they appropriate to themselves; besides those very persons, if they were promised a few dollars, or any other trifling thing, they would be as likely to remember it as any body else. These things ought not so to be, because there is a remedy. It consists in the consecration and sanctification of the memory to God, as well as the other powers of the body and mind, together with the exercise of faith in relation to it.

In the memoirs of the pious Catharine Adorna, by Rev. T. C. Upham, he says:—"I notice one thing in the account which is given of her views and experience, which is the more worthy of attention, because, so far as I have observed, it is but seldom referred to. She thought, and thought justly, that the memory, as well as those intellectual powers which perceive, reason, and acquire knowledge, should be consecrated to God. She was probably led to this view from a knowledge of the fact, that there is such a thing as a self-indulgent, vicious memory; a memory, which, by idly and unprofitably dwelling upon the past, violates the sacredness and good of the present moment.

"A consecrated memory implies three things. First, That we diligently and conscientiously improve it, as we do any other intellectual trust which is committed into our hands. Second, That we commit to it, as to a sacred repository, only those things which we have reason to think will be useful. Third, That we trust God, when remembrance is necessary, and when we have done all that we can do, just as we trust him for guidance in our reasoning powers, and for guidance and support in any other case."

The Holy Spirit has been promised and given, by our blessed Lord, "to bring all things to our remembrance, whatsoever he has commanded us." See John xiv. 26. And he has also taught us most clearly to trust him, to bring to our minds, at the time we need, what we shall say and do. Therefore let the minister and all whose hearts are wholly sanctified, cast themselves fearlessly on God, and in his hour it shall be given him what he shall say. See Matt. x. 19; also Luke xii. 12.

B. S.

February 28, 1846.

"Without faith it is impossible to please God." How can it be possible, then, without faith, to receive the blessing of the Holy Spirit?

PURITY OF HEART.

EXTRACT FROM SOUTH'S SERMONS.

IN the second place, therefore, to show positively wherein it does consist: it consists properly in an inward change and renovation of the heart, by the infusion of such a principle into it, as naturally suits and complies with whatsoever is pure, holy, and commanded by God. It is not a thing born, or brought into the world with us, nor yet reared upon the stock of nature by any art, industry, or cultivation of our own whatsoever. No, it is and must be the product of a new creation. Nor can all our sorrows and tears of themselves wash or purify the heart: but the Spirit of God must move upon the face of those waters, and form in it the new creature, or the heart will continue in its native filth, chaos, and confusion for ever. Now where such a principle of purity is, it will be like a strong bias, continually inclining and carrying out the soul, and that even in its most vigorous appetites, to what is pure. For as we rationally gather and learn the nature of a thing, from the quality of those things which agree or disagree with it; so when the heart kindly and naturally closes with the purity and excellency of the divine precepts, but on the other side carries a certain aversion to, and loathing of the sordid, unclean suggestions of sin, it is an argument that it is advanced into new principles and inclinations, and purified from those foul habits, which it was originally polluted with.

Now there are three things more especially (amongst many others that might be mentioned) in which this purity of the heart does certainly and infallibly manifest itself. As,

(1.) In the purity and untainted sanctity of the thoughts. The range of the thoughts is free, and may defy the inspection of the most curious and inquisitive mortal beholder: they walk in such a retirement, as is open to no eye, but to that alone, to which nothing can be hid. Now when a man shall carry so strict a hand over these, as to admit of no parley with vice, no, not in his thoughts; when yet he knows, that if he should be never so free and familiar with it there, no man breathing could either observe or reproach him for it: this surely argues, that he loves virtue for itself, and that purity, instead of being his design, is become his nature. For what Solomon says of the dissembling churl in Prov. xxiii. 7, "that as he thinketh in his heart, even so is he;"

the same may be said of every man living, in respect of that principle which sways and governs his mind, be it what it will.

For since the thoughts are so quick as to prevent all deliberation, and withal so unruly, as for the most part to admit of no control from reason, when it would either command or carry them out to, or remand, and take them off from any object; it follows, that whatsoever they run out freely and spontaneously upon, that the mind is full of, taken up and possessed with, so that it is, as it were, a mighty spring, incessantly and powerfully possessing and bending the thoughts that way. And therefore let a man's outward actions seem never so pure, never so unblameable; yet if the constant or main stream of his thoughts runs impure, if they take a liberty to rove over and delight in filthy, unclean objects; and if where the practice of villany is restrained, it is yet supplied by an active imagination; there a man may be said to be more cautious and reserved indeed, but not at all the more holy. For it is an undoubted argument, that his heart is of the same temper: since wheresoever the main haunt of the thoughts is, there must the heart be also.

(2.) The purity of the heart is infallibly seen in a sanctified regulation of the desires. The first step and advance of the soul is into thought, the second into desire. Now the desires have the same privilege of secrecy and freedom with the thoughts; and if you would collect and argue the nature of the mind from either of them, the argument from these is as evident, and perhaps more forcible than from the other. For the will is the great scene and subject of vice and virtue: and the desires are the immediate issues of that. No outward force or art whatsoever can stop the vent and passage of desire: but the whole soul flows forth in its inclinations; and therefore, wheresoever they may be discerned, they are the most true, proper, and unfailing interpreters of the heart. For what else means the Spirit of God by that noted expression in Prov. xxiii. 26, "My son, give me thy heart;" but that a man should give God the strongest and most forcible operations, and (as I may so express it) the first-born of his heart, his desires.

There was nothing from which David gathered the sincerity and goodness of his heart so much as from the free and natural flow of his desires; in Psalm cxix. 20, "My soul," says he, "breaketh for the longing desire that it hath to thy judgments at all times." And in Psalm lxxiii. 25, "There is none upon earth that I desire in comparison of thee." Also in Isaiah xxvi. 9, "With my soul have I desired thee in the night-season," says the

holy prophet. And again in Psalm xxxviii. 9, David sums up his final appeal to God, concerning the integrity of his heart, in these words, "Lord, all my desire is before thee."

So that if any man now would certainly know whether his heart be pure, he has here a compendious and sure way of trial; let him read over his desires, and strictly observe the motions of his will and affections. When he is upon the performance of any holy duty, let him see whether or no his desires keep him company in it; when the allurements of any sinful pleasure or profit plays itself before him, let him see whether his desires do not reach out after it, though perhaps his hand dares not. And this will give him faithful information, and such as will never deceive him; for desire is properly the pulse of the inner man, and as the heart is affected, so that beats.

(3.) The third, and that not the least argument of a pure heart is a fearful and solicitous avoiding of every thing that may tend to sully or defile it. It perfectly hates sin, and therefore dreads the occasions of it: it makes a man know no other way of "working out his salvation," but "with fear and trembling." And in this great work, the trembling hand is still the steadiest, and the fearful heart the most likely to be victorious. For we must know, that there is nothing almost which we meet with, nothing which comes before us, but may be to us an occasion of sin: some things, indeed, are so directly, and others are so by accident. And therefore, whosoever he is, who would be wise unto salvation, must absolutely fly from the former, and warily observe himself in the use of the latter. For as the apostle says, that "the wisdom from above is first pure;" so we may, with equal truth, affirm convertibly, that the purity which is from above is first wise; that is to say, it considers and casts about for the best methods how to guard and secure itself against the assaults and stratagems of the grand enemy, who would destroy it. And for this cause, be a thing or practice never so lawful in itself, yet if, either through human frailty or the devil's subtlety, it is like to prove a snare to a man, and to engage him in some course or other which is not lawful; a principle of true genuine purity will be sure to keep aloof off from it; and by no means admit the enemy into the outworks, where it is careful to defend the main fort. A man of a heart so disposed, will say within himself, "I will not venture into such a company, I will not use such a recreation, I will not go to this ball nor to that play, for I know not how my mind may serve me under such circumstances; God may leave me to myself, and my strength may fail me, and my own

heart betray me. If I tempt God, God may commission the devil to tempt me, and so the serpent slide into my bosom before I am aware." No, such a one will carefully avoid those spiritual pest-houses, where scarce any thing is to be heard or seen, but what tends to the corruption of good manners: and from whence not one in a thousand returns, but infected with the love of vice, or at least with the hatred of it very much abated from what it was before. And that, I assure you, is no inconsiderable point gained by the tempter: as those who have any experience of their own hearts sufficiently know. He who has no mind to trade with the devil, should be so wise as to keep away from his shop.

In vain, therefore, does any one pretend to a pure heart, who puts himself into the tempter's walk, into the very road and highway to sin and debauchery. For can any one really hate to be defiled, and yet handle and embrace pitch? abhor all impurity, and yet plant himself in the very neighborhood and confines of it? A pure heart is a tender heart, and such a one as will smite the breast that holds it, upon sight of "the very garment that is spotted with the flesh;" such a one as feels the least breath that may blow upon its innocence, and, in a word, dreads the very first approaches and remote dangers of that fatal contagion.

For the Guide to Holiness.

EVERY DAY EXPERIENCE.

August 12. — The Lord from on high, still waters and refreshes my soul. I am not left, as the barren heath, on which no dew nor rain descends. The blessed Word seems to be the medicine through which my soul is blessed. I have formerly set a high value upon strong emotions, but of late have thought more of receiving light; of being directed in all my affairs, temporal and spiritual, by Him, who is the "Wonderful Counsellor;" of having my mind preserved, and kept in equilibrium; well balanced, calm, even, like God's. I cannot think of God, but as of One of steady, unwavering aim and end — the same for ever! So would I be measurably, amidst the changing scenes of life. God is the same. Why should one, who lives by Him, — on Him, — be varying, with the varying currents of the world? O for a sacred grasp of God, which shall hold me fast, "howe'er life's varying current flows."

August 16. — For the last several years have greatly desired to observe the hour of twilight in retirement, with God, but have seldom been able to do so, without interruptions, and often have been obliged to relinquish my desire al-

together. I have this day resolved to devote this hour to God, in a different way, — not to retirement alone, chosen retirement, but there, or in the family circle, or elsewhere, as the daily providence of God, shall seem to order. But wherever I may be, my thoughts must often turn to God, in the holy twilight hour, — an hour, as it seems to me, made for prayer, and communion with God and heaven.

August 22. — Have been subjected to temptation for a day or two past. It has been so long, since I have felt the power of temptation, that I hardly knew what it meant; seemed to think I was falling from grace. I do not always at first realize distinctly the difference between temptation and sin, and am therefore in danger of being oppressed in the evil hour. I seem to forget my enemies, when I have enjoyed a long season of inward repose. I find, however, by experience, “blessed is he that endureth temptation.” V. W.

For the Guide to Holiness.

BR. KING, — I have been solicited to write my experience for the Guide; but a want of ability has hitherto prevented me. But feeling my obligation to be useful to the church and the world, and also realizing the benefit I have received from the experiences of others who have received this great salvation, I will now try to tell what the Lord hath done for my soul, — and you can dispose of it as you think best.

In the days of my childhood, I was powerfully awakened by the Spirit of God, to a sense of my danger, as a sinner out of Christ, while reading the memoir of a pious lady. I saw myself a guilty, condemned sinner, before a just and holy God. I resolved at once to renounce the world, and live a Christian life. Soon the Lord spoke peace to my soul. The evidence of my acceptance with God was clear and satisfactory. I almost thought I was living in a new world: I felt that the Savior was in me and all around me.

“Jesus all the day long
Was my joy and my song.”

Soon after this, a member of the Church in the place where I resided, came to converse with me respecting the happy change I had recently experienced. I rejoiced to see him, fully believing him to be one of the faithful followers of the Savior, having had the privilege of but very little religious conversation. After sitting a few moments, in silence, he asked me, “If I loved God?” I answered yes. Said he, “Have you had no doubts respecting it?”

None, I replied. Turning to my mother, who also was a member of the same church with himself, he replied, "It is very strange that she has had no doubts." He said very little more, and left the house. I was much disappointed. Feeling, as the poet expresses,

"Weaker than a bruised reed."

I expected, through his conversation, to receive strength and encouragement to walk the narrow, happy way. I had not learned that I must doubt my conversion, if I would be a Christian: nay, I had not so received Christ. And I now believe it to be the theory of the adversary. For a while I rejoiced in the smiles of my heavenly Father. But having very few or no religious privileges, and being surrounded with opposition from within and without, I soon began to decline in my spiritual life; and before one year had passed away, I found I had almost imperceptibly deviated from the way that leads to God. I made many weak attempts to return, but as often failed; till finally I retreated back into the world, and suffered the enemy to gain the victory. Often while joining the gay circle, would the grieved and insulted Spirit of God find way to my heart, gently whispering, "When sinners entice thee, consent thou not." Thus I lived, proving by experience, that "the way of transgressors is hard," until twenty-one years of age. About this time, a Methodist minister came into our village, and preached a few times. My health being very poor, I was not able to attend his ministry; but he, with true apostolic zeal, taught publicly, and from house to house. He sought and found the stray lamb. He assisted me in returning to my Father's house. Again my soul rejoiced in God my Savior. I now united with the Methodist Episcopal Church; but being mostly confined at home with ill-health, I enjoyed but few religious privileges. I now felt I only lived to love and serve my God. But soon, "the foes that lurk within," commenced their warfare, and often allured me from the path of duty.

In 1840, I felt the need of a closer walk with God. Although hearing but little said on the subject of holiness, I now began to see it my privilege to live in a state of entire consecration to God. The promises of God encouraged me to seek for it; but here I met with great difficulties; the way was too narrow for me. I could not make the required sacrifice. I now concluded to live as near the Lord as I could without the blessing, hoping it would finally be well with me. But still, at times, I was powerfully convicted for a pure heart.

In 1841, the Lord raised me up another spiritual friend, in sending Br. M. to labor on the Circuit where I then lived. He was a humble, devoted follower of Christ. From my first interview with him, I was convinced of the necessity of being holy. About this time, a sister in the church sent me a few numbers of the Guide; which proved to be just what I needed, to explain the way of faith to my understanding. I now resolved to give myself to the Lord without reserve. Often, when attending the public worship of God, would my soul be filled with such a sense of the divine presence, as scarcely to be able to restrain my tongue from shouting the high praises of God: but the pride of my heart would not permit this. I would not be a shouting Christian on any account. I had heard some people shout, and praise the Lord, whom I considered to be Christians, but thought they were "zealous overmuch," though humble and happy. I often wished myself as happy as I supposed them to be, but I also wished to appear respectable at all times in the eyes of the world. I now clearly saw, if I would be holy, I must also be humble. I now daily mourned my distance from the Savior. The burden of my prayer was,—

"O for a closer walk with God."

But how to make the required sacrifice; how to be willing to have my "name cast out as evil for the son of man's sake;" and be called a fool and an enthusiast; how to meet the scorn and ridicule of friends and relatives, and perhaps be an outcast from their society, as yet I found not.

About this time, Br. M. was to preach a lecture near our place of residence; after the lecture, there was to be a class-meeting. The time arrived, and I with many others attended. Br. M. dwelt on the subject of entire sanctification: his words, attended by the energies of the Holy Spirit, reached the inmost recesses of my heart. I was blessed with a sense of the divine presence of God; the Spirit bade me give God the praise. I shrunk from the cross, still feeling a strong aversion to such exercises. Here the Spirit left me, and darkness filled my soul. Here the pride and stubbornness of my heart were clearly discovered to me. Pride and the esteem of the world were not yet laid upon the altar: but, still resolved on obtaining the blessing, I promised the Lord, if he would permit his Spirit once more to return to my desolate heart, I would endeavor to obey him in all things. Soon the Holy Comforter returned, with peace and love, into my soul: the same duty was presented,—again I hesitated; *my good*

name: how can I give that up? It was now suggested to me, "If you submit to that requirement, you will never again dare to show yourself in good society, but must mingle only with the low and ignorant." Language fails to express the anguish of that moment! The conflict was severe! "The enemy thrust sore at me." Such was the darkness with which I was surrounded, I feared the Spirit had taken his everlasting flight; but he who died to destroy the works of the devil, drew near "with the tokens of his passion," and engaged in my behalf. Again I dared to promise my merciful God, if he would permit his Spirit to return, I would be his without reserve, come life or death. I now felt the consecration to be entire. All was upon the altar. How solemn; how interesting that moment! I felt I was waiting for the fire to descend and consume the sacrifice. Presently I felt the Holy Spirit descending with his heavenly influences, and resting upon me; and ere I was aware, the praises of my Redeemer were sounding forth from my enraptured soul. By faith in the atonement, I claimed the blessing mine! I no longer regarded appearances; the old man of sin had received his death-blow. The lamb had gained the victory! "Glory, glory, glory be to God," was now the language of my heart, while my bodily powers were nearly overcome by the weight of divine love resting upon me. *O the victories of the cross!* I could now exclaim with the poet,—

"'Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

I was now willing the whole world should hear me shout the praises of my Redeemer. After the sermon was over, class-meeting commenced. We had a heavenly season. When spoken to, I related the exercises of my mind during the sermon, and also acknowledged what the Lord had done for me. Class-meeting being over, I returned home. All nature presented a new aspect; and although encumbered with the cares of a family, I lived above the world. The Bible was far more precious to me than ever before. My views of the atonement I can never express; so perfect,—so exceeding broad. With joy I was enabled to bear the cross in confessing before the church and the world what great things the Lord had done for me. From that time to the present, I trust I have walked in the "narrow way." I still feel that I am a "*sinner saved by grace*." Now, when the enemy tells me I am out of good society, I can say, while I am blessed

with the presence of the Father, Son and Spirit, who will dare to say, I am out of good society? When it is suggested that my company is low and ignorant, I can say it is only with the lowly in heart I love to associate. As to our being ignorant, — Glory be to God! we know Christ, and him crucified. I find no other way to dwell in the secret place of the Most High, but perseverance in the path of duty. By the assistance of grace, I am resolved to abide in the ship until I gain the port of endless rest. Glory be to God!

“ And when I quit this cumbrous clay,
And soar on angels' wings away,
My soul the second death defies,
And reigns eternal in the skies.”

Vermont, Jan. 30, 1846.

A SISTER IN CHRIST.

CATHARINE ADORNA.

BY DR. UPHAM.

Her peace of mind the result of simple faith. Of the remarkable strength of her faith. Of her union with God. Her feelings and labors for the good of others.

THIS holy soul, who was so obviously the subject of a divine transformation beyond the methods and the measure of ordinary experience, gave expression to sentiments, having relation to God and to the soul's transformation and union with God, so profound, so replete with true but mysterious wisdom, that the human mind, unless greatly sanctified, was incapable of receiving and appreciating them. She said, that “her love was without fear,” in other words, that it was not perplexed with doubts, or vitiated by any other element that could either mar its beauty, or detract from its strength. She said, that her interior peace, her contentment in God, as it is expressed in the French work from which we quote, was “*sans nourriture*,” without nourishment; in other words, that it was not sustained and nourished, as is sometimes the case, by inward visions, or by sensible joys, or by any thing else separate from the sublime and all-effective fact, that God is what he is, and that his word is true. Upon God's nature, and upon his word, which may be regarded as the development or expression of his nature, her soul rested by simple faith alone; and she rejected all peace and all contentment, which was not built, and built exclusively, on the strong rock of this everlasting foundation.

2. She said, on one occasion, that her faith itself seemed to be lost, “*la Foi me semble toute perdue*,” meaning just the opposite of what other persons would

naturally attach to the expressions, not that it was lost by a process of diminution and evanescence, but by being so strong as to substitute its object for itself, and make the thing virtually present, substantive, and real: in accordance with the expressions of the Apostle, "faith, the *substance* of things hoped for." For instance, she believed so strongly in her acceptance with God, resting this belief upon the divine promise to all those who have given themselves wholly to Him, that it brought God, as it were, into her very soul, and made Him one with herself; so that her faith became imperceptible in consequence of the nearness of its object, and seemed to be lost in the fruition of the thing itself. This is her own explanation — "*parce qu'il me semble, que je tiens et possède ce que autrefois croiois.*"

3. The view, which has just been presented, explains the remark, which she made on another occasion, namely, that she could not at that time perceive her union with God. She did not mean in these expressions to deny the existence of the union; but merely intended to say, that, in the present transformed state of her mind, it did not exist as a distinct object of perception. It will be noticed that the expression, "union with God," is relative; that is to say, it implies the existence of two objects related, and of a relation existing between them. Now, in order to say that she perceived distinctly her union with God, it would be necessary for her to perceive distinctly the related objects, namely, God and *herself*. But she gives us to understand, that the view of herself was so entirely withdrawn, so entirely lost, that God alone seemed to be present, and to occupy the field of contemplation and vision. The correlative of self, or personality, existed, it is true; but had become, by divine grace, so diminished in comparison with the mighty Divinity, being as it were but a drop to the ocean and in the midst of the ocean, that it was entirely lost to all distinct appreciation. In other words, humanity became merged in divinity, and, in a sense difficult to be explained and liable to be perverted, and yet divinely and sublimely true, God was again manifest in the flesh.

4. Like the Savior, into whose image she was thus transformed, she was in the world, but not of the world; called to labor and to suffer, that she might fulfil the will of her heavenly Father, but always, and in deep sincerity, a pilgrim and a stranger. So reversed were all her views of what the world calls joyful and great, so repugnant to her sanctified tastes were all its claims and calls of riches and of honor, that her worldly acquaintances regarded her as destitute of all just appreciation and wisdom, — with the exception of those in whom God wrought the conviction by His Spirit, that she had a knowledge which the "world knew not of;" and that this divine knowledge, a knowledge inspired by the Holy Spirit, might be expected to place every thing in its just relation, and to secure in every case, its just result. Her appreciation of the follies of the world did not lead her, for instance, to retire sullenly and idly from the great conflict of life, and to leave her fellow-beings just as they are, without an effort to correct their errors and to diminish their sufferings. This is a course, which a truly sanctified soul can never take. On the contrary, her

view of the world's wretchedness inspired her benevolent heart with the fixed determination of co-operating with God, to the full extent of all the powers He had given her for its renovation. The fact, that like her blessed Savior she came to her own, and "her own knew her not," only furnished an additional reason why she should labor to dispel their ignorance and to bring them to the light. At the same time, while the world was the place of her labor and suffering, it should be said, that it was not the place of her rest. She could not allow herself to be without that divine retirement, in which, many times a day, she found that wisdom which is necessary to guide in duty, as well as that consolation which supports in trial. In all her outward labors, her life was still "hid with Christ in God." The world, (meaning by the term the honors and pleasures of the world,) had no attractions for her, in itself considered. In itself, she regarded it as an object much more to be avoided than desired. It was only at the command of the great Master and Teacher within, whose will was law as well as life, that she gave to it, for the good of others and not with any view to her own pleasure, her cheerful labors and her constant supplications.

For the Guide to Holiness.

CHRISTIAN EXPERIENCE.

DEAR BROTHER KING, — It is with a deep sense of my unworthiness and inefficiency, that I make this feeble attempt, to testify to the unspeakable goodness of God, in his offices of justifying, and sanctifying grace, and if you should deem my remarks worthy of a place in your Guide, you are at liberty to publish them.

My childhood was marked with developments of sorrow and depression, combined with sensibility. At the age of seven years, I was the subject of deep religious impressions, and was frequently under the most pungent convictions for sin, until I entered my nineteenth year; about that time I was reading Milton's *Paradise Lost*, and Hervey's *Meditations*: these works had a tendency to convince me more thoroughly, of the necessity of the atonement, and to deepen my religious impressions, which had then amounted to an anguish of soul. I was very careful to conceal the state of my mind from every individual; a strange timidity which accompanied all my religious experience. In the deepest mental affliction, I repaired to a distant place on the farm, and while on my knees in prayer, was powerfully and gloriously converted to God. I rose triumphant, but fell prostrate; the praises of my Redeemer flowed freely from my lips, comforting passages of Scripture occurred to my mind, with force and joy: my happiness con-

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tinued inexpressible; for three days and nights, Satan scarcely dared to tempt me.

Three years since I was accidentally thrown amongst the Methodists, and realized much pleasure and profit, from my frequent attendance on their ministry. The Life of Carvesso was put into my hands by my class-leader; I read it carefully, and found that it was my privilege to make higher attainments in the divine life than I had yet known. I earnestly besought the Lord, to deepen his work of grace in my heart, and gradually lost all relish for every thing, that was not of a holy character, I grew more fervent and importunate in prayer, and felt sensible of an increase of faith. A close investigation of the Scriptures, had a tendency to confirm me in this holy faith. I plainly saw that its sacred pages were richly fraught with promises of sanctifying grace, and frequently advocated and enforced the doctrine.

On the first day of last October, (a memorable day to me) while sitting in company with two of my sisters, and expounding the Word of God on that subject, the Spirit of the Lord descended upon me with so much power and glory, that I do not think I could have lived, if he had not in a measure withdrawn it. I was filled with all the fullness of God, and could only exclaim, "I am sanctified, I am sanctified." I seemed to be bathing in an ocean of perfect love, my life was hid with Christ in God, who had cleansed me from all sin, by the application of his more than precious blood. It is in vain I attempt to describe what I experienced on that occasion; language is far too weak, my words sink down under the weight of the meaning I wish to convey. Since then, I have enjoyed that peace which passeth all understanding. My joys have been pure and abundant. I seem to have lived all my life in comparative darkness, with only an occasional ray of light; but now my sun shines night and day; the Scriptures are an inconceivably rich mine, which grows brighter and more precious, as I advance; and in the midst of these sanctifying joys, I am often assailed by temptations and trials of a formidable character; but glory to God, they are made my richest blessings; I have a sweet and abiding assurance, that Christ is my in-dwelling Savior; I am indeed a new creature. "Old things have passed away, and all things are created anew in Christ Jesus."

Yours, in the bonds of Christian union,

Lexington, Ky.

M. J. A.

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For the Guide to Holiness.

CONSECRATION.

I GATHERED flowers along my way,
 But night-dews on my treasures lay,
 I saw them die —
 Yet pressed them closer to my heart,
 And whispered, we will never part,
 My flowers and I.

I gathered pebbles from the shore —
 No pearl was there — nor shining ore,
 Nor costly gem —
 But still to me more precious far,
 Than all the brilliant stones that star
 The diadem.

I bore these treasures on my way
 The live-long night — the weary day —
 With many a sigh,
 For, ah, I feared the path I trod
 Was leading far from home and God —
 Yet knew not why.

I saw the way that leads to God,
 No lion's whelp had ever trod
 The hallowed spot;
 Unnoted by the vulture's eye,
 The ravening bird had passed it by,
 And saw it not.

An altar stood beside that gate,
 For sacrifice it seemed to wait,
 And loudly call;
 Whoever walks the narrow way,
 Must here a whole burnt-offering lay,
 Themselves — their all.

Here, wounded, weary, sore distressed,
 Fever'd and toss'd with wild unrest,
 I came forlorn —
 And on this altar laid a heart,
 Festered with many a cruel dart
 And rankling thorn.

I offered all — now *all* is mine,
 And on my Spirit love divine
 Distils like dew:
 For me has dawned a brighter day,
 Old things at last have passed away
 And all is new.

I gather earthly flowers no more —
 I pass the pebbles on the shore
 As worthless gain:
 Faith has received a costlier meed —
 A new white stone, on which I read
 A hidden name.

A gentle voice from Zion's hill
 Speaks to my Spirit, 'peace, be still,'
 And all is calm,
 The heart that strove in wild unrest,
 Flies to its covert, heal'd and blest
 By Gilead's balm.

O, blest beyond all blessing, they
 Who seek and find the narrow way,
 And enter there:
 Who fight — nor lay their armor down,
 Their purpose fixed — an endless crown
 To win and wear.

A WORD FOR THE GUIDE.

WE are grateful for many kind sayings in favor of the Guide, which we receive in business letters. But few of them, however, find their way into our pages; first, because they are not designed for publication, and secondly, because they might seem to some a show of vanity. We hope, however, to be excused for inserting the following. We do it for the encouragement of our correspondents, and to urge our subscribers to an effort for a more extensive circulation of the Guide. The first is an extract of a letter to WM. C. BROWN, Esq.; the last to the publisher of this periodical. As they were not designed

tinued inexpressible; for three days and nights, Satan scarcely dared to tempt me.

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Distils like dew:
For me has dawned a brighter day,
Old things at last have passed away
And all is new.

I gather earthly flowers no more —
I pass the pebbles on the shore —
As worthless gain:
Faith has received a costlier meed —
A new white stone, on which I read
A hidden name.

A gentle voice from Zion's hill
Speaks to my Spirit, 'peace, be still,'
And all is calm,
The heart that strove in wild unrest,
Flies to its covert, heal'd and blest
By Gilead's balm.

O, blest beyond all blessing, they
Who seek and find the narrow way,
And enter there:
Who fight—nor lay their armor down,
Their purpose fixed—an endless crown
To win and wear.

A WORD FOR THE GUIDE.

WE are grateful for many kind sayings in favor of the Guide, which we receive in business letters. But few of them, however, find their way into our pages; first, because they are not designed for publication, and secondly, because they might seem to some a show of vanity. We hope, however, to be excused for inserting the following. We do it for the encouragement of our correspondents, and to urge our subscribers to an effort for a more extensive circulation of the Guide. The first is an extract of a letter to WM. C. BROWN, Esq.; the last to the publisher of this periodical. As they were not designed

for our use, we feel constrained to withhold the names of the writers. We shall hope to hear from them again, and more directly.

THE "GUIDE" seems to produce almost magic effect upon the minds of those who read its columns; it touches the right chord to produce happy effects upon the mind of the sincere seeker of Holiness. May Heaven smile upon it, and give to its Editor and Publisher all that they have deserved. Holiness, dear Brother, is a theme I love, and blessed experience has taught me that it is the only safe path to travel. May the cloud of witnesses constantly increase. Were it not for the aversion I have to appear in public print, I should like to give a relation of my experience, which I think is not only peculiar, but rather remarkable; it delights my soul to read the experience of those who have felt the great necessity, sought and obtained, and now enjoy the blessing of Sanctification. My feeble prayers shall ever ascend for the prosperity of the Guide, that its effects may be glorious—that it may be the means in the hands of God, not only of publishing universally this sacred truth, but of leading scores and hundreds to the enjoyment of the same.

Among the many good results following the circulation of the GUIDE, the following are manifest, viz.

1. More ardent and permanent desires after holiness; this is rather, however, a secondary result; for the influence of the Guide is first manifest, in awakening the reader to a deep sense of the necessity of being "sanctified throughout, soul, body and spirit." The eternal necessity of the work, being thus deeply impressed on the mind—desires to possess the blessing are aroused in the heart—and accordingly efforts are made to obtain the desired "pearl of great price."

2. Another happy result following the circulation of the "GUIDE," is the enlightenment of the mind, on the subject of holiness, and clear, practical instruction on the manner of seeking for the "fullness of the blessing of the Gospel of peace." This is what the Church needs at this time. There ought to be a Guide in every family in the Church. Great ignorance and infidelity prevails among many members of the Church on the true nature of Gospel holiness—and the scriptural way of obtaining the "great salvation." I know of no publication that will better answer the great end of shedding light on the way of holiness than the Guide. I would that there were a *thousand* published where there is now *one*. If each subscriber would spend a little time and pleasant labor, the subscription list could in a short time be doubled. I would suggest that Brother King keep a standing exhortation, to each subscriber, to labor to increase the list. This is legitimately the religious duty of every brother and sister, who is concerned enough about themselves, to take the Guide; for concern of mind for one's own soul will produce concern for others.

3. A third happy effect of reading the Guide is, more or less personal effort, on the part of those who take it. This I might affirm is almost universal. And this is what the Church also greatly needs. The labor of individual members to do good is essential to the prosperity of the Church—and *is essential* to their own "growth in grace." The Guide tends to this happy state of permanent prosperity; for those who read it are prompted to personal effort in *doing good*, and are thereby enabled to advance in the way of holiness themselves. My prayer to God is, that you may have great peace, and glorious success in managing the business in which you are now engaged.